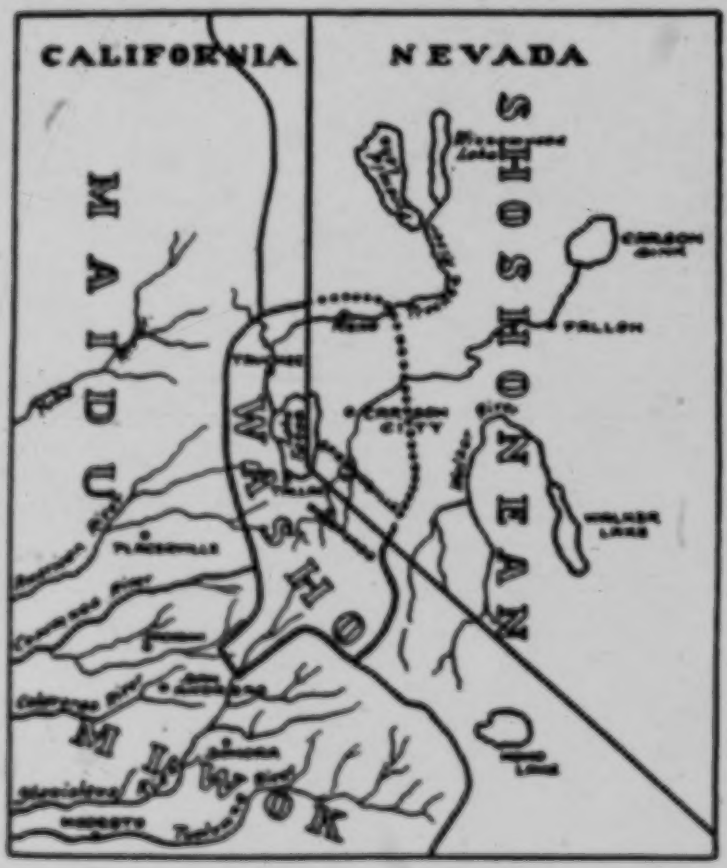
2: Barrett E-5 (no date) 1917 NT20 Washo NT20

The well watered mountains of the
western part of the Washo territory produce a flora characterized 137
by heavy forests of cedar, spruce, and several of the larger species 262
of pine, and in its extreme western part by the presence of the 177



102
101
133
103

Map 1. Showing the Washo territory and that of surrounding tribes.

sequoia and the oak, whose acorns are used to some extent as food; thus introducing here a distinctly Californian element. 137 262 177

The fauna of the two sections presented, in primitive times, similar differences. That of the arid region was characterized 136 ● 177

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

136 174 chiefly by the rabbit and various other small mammals; that of the Sierra region by larger mammals, such as the mountain sheep, deer, and bear.

[133] Even in the arid section of this area there were fairly large streams fed by the melting snows of the high Sierra, and fish of various kinds were abundant. In fact fishing was a highly important vocation, even of the Paiute living over in the region still farther to the east, especially about Pyramid, Winnamucca, and Walker lakes. In the higher mountain section of the Washo country, notably at Lake Tahoe, fishing was, perhaps, the most important phase of this culture. The heavy snows made these higher altitudes undesirable for winter residence, but the Indians spent much time there during the summer months, attracted especially by the abundance of lake trout.

[226] [132] [221]

101 174 177 Of the two environments of the Washo, that of the arid Great Basin rather predominated, which fact, combined with the facility of communication and the consequently more frequent association of the Washo with their eastern neighbors than with those to the west, produced a culture in which Great Basin features are somewhat in the ascendancy. However, there are many features of the Washo culture which are very similar to those of the Miwok and Maidu of the California area.

[171]

SOCIAL ORGANIZATION.

177 182 Since the coming of the whiteman and the consequent dispossession of the Indians, the social system of the Washo has been largely disrupted. The following outline of their social organization, therefore, depicts the aboriginal condition of the Washo, though at the present time no villages in the old sense remain, and chieftainship is largely nominal.

621 [594] [619] The social organization of the Washo is primarily based upon the family unit. The village community is the largest division and each village is entirely distinct from all the others. Apparently there is no approach to a tribal organization, though this exists among the tribes immediately to the east.

[P. 379, B]

RITUAL IN SUBSISTENCE

224
789

When I asked my informant the Washo word for this mixture he evaded the question.

> "I don't think they had a word for it. They didn't talk about it, just used it. If you used it you had to carry some medicine to work against it, 'cause if you got a scratch of that mixture and didn't have this other stuff [the counter agent], you was a goner.
>
> "A long time ago one man would hunt. Some of them fellas was superstitious about using real deer horns, so they would make horns of manzanita and then cover up with a deer hide. They'd move along . . . taking a long time, just like a deer. That old buck would try to get to the side away from the wind to smell you, but you kept circling around so he wouldn't smell you. Finally you could get real close, maybe only three, four feet . . . going around making sounds just like a deer. Sometimes them bucks would really believe you and want to fight and then it was dangerous. When you was close you shot that arrow into the deer right behind the shoulder blade. That way when he jumped, the shoulder blade comes back and breaks off the shaft. The man would grab the shaft and suck off the blood. Then he'd make a little fire on a flat stone and when it was hot he'd sweep off the fire and spit that on the stone and it would bubble up and disappear. Then you'd go after the deer and you'd find him laying there with blood bubbling out of his nose just like that blood bubbled on the stone."

[777]
[343]

Other rituals related to hunting dealt with the loss of hunting luck. To regain one's luck in hunting, a sweat lodge was built, consisting of a temporary brush shelter (588-759).

[824]
[777]

To insure luck it was common in the old days to bathe and rub the leaves of a certain mountain plant over one's body. Other Washo carried a plant on their persons while hunting, to insure luck. I was unable to get my informant to give me the Washo name of this plant. Certain other special medicines are reported. One man, it is hinted, has a medicine which he rubs on his gun to insure good aim. Old hunters are said

[522]

to have obtained medicine from the Miwok which would put deer to sleep. Today this medicine is a subject of esoteric humor between my informant and his son-in-law. The latter insists that the bear has a medicine which will put his father-in-law to sleep because he came upon the old man asleep under a tree one day when he should have been hunting. Although the Washo depended on ritual to assist them in hunting, it is clear that they considered a successful hunter the possessor of power beyond simple magic. Like curers or dreamers, certain hunters obviously had been blessed by spirits and were able to outthink and outsmart animals and therefore were particularly good hunters. At least some of the Washo who hunt today attempt to give the impression that their success is based on something more than luck or skill.

[789]

224

Antelope (371a-75).--There are no Washo alive today who can remember antelope surrounds. It appears that most of the Washo territory was not inhabited by antelope, lying as it does between the northern and

[136]

224 southern ranges of the Nevada herds. However, small
[136] herds did range in the eastern portion of Washo country, but the appearance of firearms and livestock eliminated the antelope completely in this area. One informant, himself seventy-five, remembers stories
[177] about the hunts, told to him by a very old brother-in-
[538] law who remembered the antelope songs.
[533] Another informant, generally a good source of hunting information, admitted that he did not know anything about the subject. He had never hunted antelope, nor had his father or uncles.

[787] The signal to hunt was a dream announcing the
[624] presence of antelope to a dreamer, who acted as
[791] leader of the hunt. The entire process was considered to be magical by this informant who said:

> "There was really no corral. Mebbe just a few
> 224 piles of brush. The people just danced around and
> 789 sang, and that kept them antelope there like they was hypnotized. They could keep them right there all night that way. After they held them all night they'd start to slaughter at sunrise. They'd sing: 'We aren't doing this for meanness or for fun but
> [533] we want you for fine food,' or something like that. I heard the song once but I never learned it all. I wish I had, now."

[763] This informant was certain that the Washo did not
[186] expect a person to die as a result of the exercise of antelope charming. He had heard of other tribes which believed this, and he thought it peculiar (Steward 1941: 218-220). This explanation compares favorably with
[114] the culture element distribution lists presented by Stewart, which reported none of the traits usually considered as part of the shaman complex in antelope hunting common among Basin Shoshone and Paiute. (Stewart 1941; Steward 1941.)

224 Rabbits (82-96).—The pursuit of the jack rabbit
185 appears to have been changing in its importance dur-
178 ing the past century. Several informants recall being told in their youth by old men that often only the hides
[237] were stripped from rabbits to make blankets, but that most of the meat was discarded because other game was plentiful. However, firearms and agriculture soon put an end to antelope hunting, and the trans-Sierran region, like most of the nation, suffered a steady de-
[484] cline in the number of deer. All informants agree that
[136] in their own youth trips to California after deer were necessary because there were almost no deer east of the Sierra. All Indians agree that the deer population in Nevada today is far greater than it was in the early years of this century. The decrease in antelope and deer forced a greater dependence on the jack rabbit as a source of food as well as fur. The communal nature of the rabbit hunt may have made possible a gradual transference of ritual traits from the antelope
224 complex to the rabbit hunt.
[171] Traditionally the Washo drove rabbits into nets, a method common in the Basin. Stewart's notes, taken from informants in their seventies in 1936, make no
[535] mention of any supernatural aspect of the rabbit drive. Evening dancing during the rabbit drive was denied.
224 There was, however, a special leader who directed
624 the hunt. In later times these men were credited with
787 dreaming power, as this quotation illustrates: "Jack
791 Wallace would dream where the rabbits were and when it was time for hunting he would send out a call." The man mentioned was described as the last of the real

N W 182 To anyone familiar with the Washo territory as contrasted to the area occupied by the Paiute it would seem logical to postulate differences between these groups in terms of different environments at the time of contact. However, if we examine the environments of these two groups in terms of what Steward has called significant ecological factors (Steward, 1955, 30-42) it becomes clear that the differences are in degree rather than kind.

W 136 182 262 Hall (1946, 44) points out that the area occupied by the Washo contains 12 species of mammals not found elsewhere in Nevada. These include a species of shrew, the marten, the mountain beaver, the snowshoe rabbit, the Douglas squirrel and the black bear. The shrew, marten and mountain beaver were of little or no importance as food animals, and the marten was considered desirable only for its fur. The snowshoe rabbit was taken occasionally when encountered, as was the Douglas squirrel. It should be pointed out that there were other species of rabbit and many species of squirrel distributed throughout the Basin which served as food resources. The bear, despite its size, had little or no importance in the economic life of the Washo. Its religious significance was high, and bear hunts were important in attaining social status, but its flesh was eaten only in cases of extreme hardship.

W [825] [771]

Mule deer, pronghorn antelope, mountain sheep, jack rabbit, gophers and ground squirrels -- all important food sources -- were distributed throughout the Washo and Paiute areas in Nevada. Waterfowl and fish were found wherever sinks, lakes and watercourses existed. It appears that the Washo area was distinguished from the remainder of the territory by a greater concentration of these various food sources. However, this concentration was not so plentiful as to permit long term sedentary village life or the permanent organization of large political groups. Moreover, there were within the Washo area no animals or plants whose taking required social or technological organization different from that of the Paiute.

W [361]

W N 171 [114] An examination of the culture element lists prepared by Stewart (1941) shows that the Washo shared many traits with Paiute bands. In fact, the Washo often shared traits with some Paiute groups which informants from other Paiute groups denied, suggesting that variation among various Paiute groups was as great as that between the Washo and the Paiute as wholes. My own field work tends to show even more similarity in the area of political organization than is revealed by Stewart, with a number of traits admitted by my informants which are denied in his work (Stewart, 1941, 406-7). Differences that do exist seem to be in large part attributable to influence on the Washo from California and influence on the Paiute from the north and east, or south and east (see also Heizer and Elsasser, 1953, 4 and Spier, 1928, 1929 on Basin relationships).

W N [177]

9: d'Azevedo et al. / E-4.5 (1952-1961) 1963 NT20 Washo NT20 ●
Northern Paiute NR13

History and Ecology

It is significant that the instigators of hostile action against the white man were not Paiutes, although these peoples appear to have experienced a rather extreme deprivation at the time. The leaders of the first war raids were Shoshoni and Bannock, or Paiute offspring of intertribal matings. The reason for the presence of these sojourners is unclear but the subsequent history of intertribal relationships in the Basin reveals, in addition to fighting, a great deal of visiting, intermarriage and trade among Basin groups, particularly those speaking Shoshonean languages. It is my contention that these relationships were based in a previous ecological commonality shared by the peoples of the northern Basin and Plateau, rather than on linguistic ties.

N 648
N [563]
N W [182]

The hypothesis of a common ecology is based on the earlier distribution of bison in the Great Basin, particularly in northern Nevada. Since much of the argument of this paper is based upon the assumption that buffalo did at one time exist here it would be advisable to examine the evidence for such distribution.

N W 136 ● 182

Archeological and ethnographic studies have produced, incidentally to their major concerns, some evidence for the relatively recent presence of bison in northeastern California (Riddell, 1951) and northwestern Utah (Steward, 1937) but no indisputable evidence for their existence in Nevada. However, the evidence supplied by zoologists and natural historians seems to demonstrate that the buffalo did at one time, perhaps until as late as the first quarter of the last century, exist in Nevada.

N W 114 136 174 182

Allen (1877) cites evidence of the recent presence of the bison from northern Utah to northern California and states unequivocally that the probable range of the bison as late as the 1820's extended to the Sierra Nevada. After an ambitious but admittedly incomplete search of historic material as well as a voluminous correspondence with missionaries, government officials, pioneer settlers, and others, he argues that the area between 40° N latitude and 39° N latitude marked the southern limit of the westward range of the bison. This line passes through the northern tip of what seems to have been Washo territory. However, at that latitude Washo occupations appear to have been in the higher elevations not normally occupied by bison. Allen's arguments are supported by Hornaday (1887), Garretson (1938) and Seton (1928, 646-7). Steward presents a map (1938, 14) showing a southern limit for buffalo almost to Humboldt Sink in A. D. 1500.

Hall (1946, 644) lists the bison among those species that might possibly have occurred in Nevada but for which satisfactory evidence is lacking.

N W 136 174 182 114

Zoological evidence tends to corroborate such secondary evidence as geographic locations with "buffalo" names and the traditions reported by Indian informants (Steward, 1938, 14).

Roe (1951, 282) felt the evidence did not justify establishing the western range of the bison in California. However, it would seem his caution is no longer called for in view of Riddell's information. Haines (1940) argues that the bison was not present in California and far western Nevada, but in light of later evidence and because of the limitations of his own argument it seems justifiable to discount his position. Haines accepted only historic documentation and discounted the opinions of zoologists and naturalists as well as some admittedly scanty but nonetheless real ethnographic suggestions. Having found no documentation, he was then forced to explain away Indian tradition and the existence of bison skulls. This he did with two separate and contrived suppositions (Haines, 1940, 397-8). Not only does he convert negative evidence into positive evidence, he attempts to explain away existing positive evidence in order to support assumptions based on negative evidence. Considering the nature of the evidence available it would seem that the only truly valid argument against bison existing in the area would be one put forth by a biologist that it was impossible on ecological grounds for bison to have existed there. To my knowledge no such argument has been advanced. Thus it would seem, after an examination of the existing positive evidence, drawn from history, zoology, archeology and ethnography, that it was highly probable that the bison ranged from northwestern Utah to northeastern California down to 40° N latitude in comparatively recent times.

N 224 182

If we add the bison to the ecological picture previously painted for the Paiute we can postulate a far more rewarding subsistence level than was known in post-Caucasian times. The pursuit of buffalo, and the common patterns of gathering suggest that the relationships of the Shoshonean-speaking peoples were closely connected to their common ecology. However, by perhaps 1800 or shortly afterward the bison had disappeared from Nevada except possibly for small groups. This disappearance created an area of ecological imbalance in the southern portion of what had been the bison range. The Paiutes of this area were forced to seek alternatives to the buffalo and were probably oriented in the direction the buffalo had retreated. This may explain in part why the numerically inferior Washo were able to maintain themselves surrounded by the Paiute. The points of friction in the Pine Nut Mountains seem to be the only evidence of Paiute attempts to encroach on Washo subsistence save for occasional hunting and fishing forays into the Sierras.

N W [94]

N 231 197

The introduction of the horse into the Basin in the late 18th century, through the agency of Comanche-Shoshoni trade (Ewers, 1954, 11) gave the

Washo NT20
Achomawi NS5

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ye	Kl	Kd	Kn	To	To	Pe	Wa	At	Sa	Tg	Wd	Kl	AK
266. In weir	+	+	+	–	+	+	+	+	+	+	+	+	+	+
267. In dam	–	–	–	–	–	–	–	+	–	–	–	+	+	+
268. Supported by sticks	+	+	+	+	–	–	+	+	+	+	+	+	+	–
269. Held in hand	–	–	–	+	+	+	–	+	–	–	–	–	–	+
270. Fish driven with willow bundles	–	+	–	+	+	–	+	+	+	+	+	+	+	–
271. Hand-catch in shallow water	–	+	+	+	+	+	+	+	+	+	+	+	+	–
272. Harpoon	+	+	+	–	+	+	+	+	–	+	+	+	+	+
273. Spear	–	–	–	–	–	+	–	–	–	–	+	–	–	+
274. 1 prong	–	–	–	–	–	–	–	–	–	–	–	–	–	+
275. 2 prongs	–	–	–	–	–	+	–	–	–	–	–	–	–	+
276. Fish arrow, 1 prong	–	–	–	–	–	–	–	–	–	+	+	+	+	+
276a. Fish arrow, 2 prongs	–	–	–	–	–	–	–	–	–	–	–	–	–	+
277. Night fishing	+	+	+	+	+	–	–	+	–	–	–	+	+	–
278. Torch or fire	–	–	–	–	–	–	–	–	–	–	–	+	+	–
279. Moonlight	+	+	+	–	+	–	–	+	–	+	–	–	+	–
279a. Stream bottom prepared with white rocks	–	+	+	+	+	+	+	–	–	–	–	–	–	–
280. Hook: gorget (straight, bipointed)	+	+	–	+	+	+	+	–	+	+	–	–	–	+
280a. Angle	–	–	–	+	+	–	–	+	+	+	–	–	–	+
281. Of bone	+	+	+	+	+	+	+	+	+	+	–	–	–	+
281a. Of bone and wood	–	–	–	+	–	–	–	–	–	–	–	–	–	–
282. 1 barb at angle	–	–	–	–	–	–	–	+	–	–	–	–	–	+
284. Line attached	+	+	+	+	+	+	+	+	+	+	+	+	+	+
285. Pole	–	–	–	–	–	–	+	–	+	+	–	–	–	+
286. Bait: angleworm	+	–	–	–	–	–	–	–	–	–	–	–	–	–
287. Grasshopper	–	+	+	+	–	–	+	+	+	+	–	–	–	+
288. Salmon egg	–	+	–	–	–	–	–	–	–	–	–	–	–	–
288a. Minnow	–	+	+	+	–	–	+	+	+	+	–	–	–	–
289. Grub	+	+	+	+	+	+	+	+	+	+	–	–	–	–
290. Bait bag, buckskin	+	–	–	–	+	+	–	–	+	–	–	–	–	–
290a. Bait basket	–	–	+	+	+	+	+	+	–	–	–	–	–	–
291. Fly hook	–	–	–	–	–	–	–	–	–	–	–	–	–	–
292. Sinker	+	+	+	+	+	+	+	–	–	–	–	–	–	–
293. Poison (tobe wood) placed in stream	–	–	–	–	–	–	–	–	+	+	+	+	+	–
293a. Fish poisoned by "smoking"	–	+	+	–	–	–	–	–	–	–	–	–	–	–
294. Stream dammed	–	–	–	–	–	–	–	–	–	–	–	–	–	–
295. Creek diverted	–	–	–	–	–	–	–	–	+	+	+	+	+	–
296. Fish killed by striking	+	+	+	+	+	+	+	+	+	+	+	+	+	–
Animals Eaten														
297. Dog (ocrobaim) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297a. Mink (pai'uae) eaten	–	–	–	+	–	–	+	–	–	–	–	–	–	–
297b. Mole (to6di' bo6o6va) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297c. Porcupine (toa'bonda or mbh8) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297d. Jack rabbit (bond) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297e. White rabbit (tohakond) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297f. Cottontail rabbit (tav6B) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297g. Pocket gopher (ungotaiva) eaten	–	–	–	–	–	–	–	–	+	+	+	+	+	–
297h. Kangaroo rat (intai) eaten	+	+	+	+	–	–	–	–	+	+	+	+	+	–
297i. Mouse (field) (pongatai) eaten	+	+	+	+	+	+	+	–	+	+	+	+	+	–
297j. Muskrat (pamond) eaten	–	–	–	–	–	–	–	–	+	+	+	+	+	–
297k. Wood rat (tiha'oe) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297kb. Woodchuck (kidB) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297m. Squirrel (ihnd) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297n. Ground squirrel (hthb or kipe) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297o. Chipmunk (wodn'o) eaten	+	+	+	+	+	+	+	+	+	+	+	+	+	+
297p. Weasel (pavini) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297q. Skunk (pmi) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297r. Rat (biya'bona) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297s. Elk (pata'buia) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+
297t. Raccoon (patakni) eaten	+	–	–	–	–	–	–	–	+	+	+	+	+	+

NWA 226 227

NWA 136 262

[p.371]

Washo NT20

Achomawi NS5

NWA 212 136

ANTHROPOLOGICAL RECORDS

		To	Kl	Kt	Kn	To	Tb	Pa	Mo	At	Sa	Tg	Wa	El	AK
297a.	Bobcat (wildcat) (tsim) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
297v.	Mt. lion (kagvidshin) eaten	◆	–	◆	–	–	–	◆	–	–	–	–	–	◆	–
297w.	Fox (wagi'i) eaten	◆	–	–	–	–	–	–	–	◆	◆	–	–	–	–
297x.	Badger (hunu) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
297y.	Wolf (tsa) eaten	◆	–	–	–	–	–	–	–	–	–	–	–	–	–
297z.	Coyote (idtsa'a) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
297aa.	Buffalo (pagutsa) eaten	–	–	–	–	–	–	–	–	◆	◆	◆	◆	◆	–
298.	Grizzly bear (pahna'a) eaten	◆	–	◆	–	–	–	◆	◆	–	–	–	–	◆	–
299a.	Beaver (kobi) eaten	◆	–	–	◆	–	–	–	–	◆	◆	◆	◆	◆	–
299b.	Mt. sheep (koop') eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
299c.	Antelope (tsaa) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
299d.	Deer (mule) (tsha'iya) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
299g.	Lizard, large only, eaten	–	–	–	–	–	–	–	◆	◆	◆	–	–	–	–
299h.	All lizards eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
299n.	Frog eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	–
	Birds Eaten or Used														
299.	Dove (ihavi) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
	299k. Feathers used	◆	◆	◆	◆	–	–	–	–	–	–	–	–	–	–
301.	Blackbird (paha'roga) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
302.	Owl, screech (pahi), eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	◆
302a.	Owl, horned (mahu'), eaten	–	◆	–	–	–	–	–	–	◆	◆	–	–	–	◆
	302b. Owl feathers used	◆	◆	–	–	–	–	–	–	◆	◆	◆	◆	◆	◆
303.	Kingfisher (tsada'mugit) eaten	◆	–	–	–	–	–	–	–	–	–	?	?	?	–
304.	Woodpecker (adza'waga) eaten	◆	◆	◆	–	◆	◆	◆	◆	–	–	◆	◆	◆	◆
305.	Magpie (mahka'kahai) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	◆
	305. Feathers used	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
306.	Raven (aha) eaten	–	–	–	–	–	–	–	–	◆	◆	–	–	–	–
309.	Crow (wiaha) eaten	–	–	–	–	–	–	–	–	◆	◆	–	–	–	–
310.	Meadowlark (patsidoha) eaten	◆	◆	◆	–	–	–	◆	–	◆	◆	◆	◆	◆	◆
311.	Robin (saga) eaten	–	–	–	–	–	–	–	◆	◆	◆	◆	◆	◆	◆
312.	Blackbird (pidaya) eaten	◆	–	–	–	–	–	◆	–	–	–	–	–	◆	◆
313.	Duck (oahaso'o) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	◆
	314. Feathers used	–	–	◆	◆	◆	–	◆	◆	–	◆	◆	◆	◆	◆
315.	Hooking bird (tava saga) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	◆
316.	Quail, mountain (tuota), eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
317.	Quail, valley (sikigi), eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
318.	Hellidiver (grebe) (papuha) eaten	–	–	–	–	–	–	–	–	–	–	–	–	–	◆
319.	Loon (patsinaya) eaten	–	◆	–	–	◆	◆	◆	–	–	–	–	◆	◆	–
320.	Sea gull (hana'ata) eaten	◆	◆	◆	–	◆	◆	◆	–	–	–	–	–	–	◆
	321. Eggs used	◆	◆	◆	◆	◆	◆	◆	–	–	–	–	–	–	◆
322.	Pelican (panaxa) eaten	◆	◆	–	–	◆	–	◆	–	–	–	–	–	–	◆
	323. Eggs used	◆	◆	–	–	◆	–	◆	–	–	–	–	–	–	◆
324.	Duck (pida) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
	325. Eggs used	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
326.	Goose (sag'uta) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
	327. Eggs used	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
	328. Young	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
329.	Heron (mana) eaten	◆	◆	◆	◆	◆	◆	◆	–	◆	◆	◆	–	◆	–
	330. Eggs used	–	–	–	–	–	–	–	–	–	–	–	–	–	–
331.	Bittern (shitopaha) (tawawai'hadih) eaten	–	–	–	–	◆	–	◆	–	◆	◆	–	–	◆	–
332.	Crane (sarhida) eaten	◆	–	◆	◆	◆	◆	◆	–	◆	◆	◆	–	◆	–
	332a. Eggs used	◆	–	–	–	–	–	–	–	◆	◆	◆	–	◆	–
333.	Mud hen (coot) (saipa') eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
	333a. Eggs used	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
334.	Avocet (pakwikwit) eaten	◆	◆	◆	–	–	–	–	–	◆	◆	◆	–	◆	–
335.	Snipe (sahita) eaten	◆	◆	◆	–	–	–	–	–	◆	◆	–	–	◆	–
336.	Killdeer (pahi'tsingi) eaten	◆	◆	–	–	◆	–	–	–	◆	◆	–	–	◆	–
336a.	Ruffed grouse (hahin) eaten	◆	–	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆
336b.	Prairie chicken (pahoha) eaten	◆	–	–	–	–	–	–	–	◆	◆	◆	◆	◆	◆
336c.	Sage hen (hoshi) eaten	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆	◆

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Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	To	Kl	Kt	Ka	To	Tb	Pa	Wa	At	Ow	Tg	Wi	Kl	Ag
Insect Food														
*337. Caterpillars (pisgs) eaten	+	-	-	+	+	°	°	°	°	°	-	-	-	-
*338. Larvae in lake (kutsavi) eaten	-	°	-	-	-	°	°	°	°	-	-	-	-	-
339. Ants eaten	-	-	+	+	-	-	-	-	°	°	°	°	-	-
340. As food	-	-	+	+	-	-	-	-	°	°	°	°	-	-
341. As tonic	-	+	-	+	-	°	-	-	-	-	-	-	-	-
342. Ant "eggs" (larvae or chrysalids) eaten	+	+	+	+	+	°	-	-	°	°	°	°	°	-
343. Bee "eggs" (nota) eaten	-	-	+	+	°	-	-	-	°	°	°	°	°	-
344. Cicada (locust) (hiu) eaten	+	+	+	+	-	-	-	-	°	°	°	°	°	-
345. Gathered in baskets	+	+	+	+	-	-	-	-	°	°	°	°	°	-
346. Roasted in coals	+	+	+	+	-	-	-	-	°	°	°	°	°	-
347. Ground on metate	+	+	+	+	-	-	-	-	°	°	°	°	°	-
*348. Cricket (nija or nija) eaten	+	+	+	+	+	+	+	-	°	°	°	°	°	-
348a. Picked up in early morning	+	+	+	+	+	+	+	-	°	°	°	°	°	-
352. Grasshopper (natata'a) eaten	-	-	-	-	-	-	-	-	°	°	°	°	°	-
353. Caught by hand in early morning	-	-	-	-	-	-	-	-	°	°	°	°	°	-
354. Gathered in baskets	-	-	-	-	-	-	-	-	°	°	°	°	°	-
356. Roasted in pit	-	-	-	-	-	-	-	-	°	°	°	°	°	-
357. Ground on metate	-	-	-	-	-	-	-	-	°	°	°	°	°	-
358. Stored, buskskin bags	-	-	-	-	-	-	-	-	°	°	°	°	°	-
Animal-Food Taboos, etc.														
360. Raw liver eaten	°	-	-	-	-	-	-	°	°	-	-	°	°	-
361. Fetus taboo	-	+	-	-	-	°	°	°	°	°	-	°	°	-
362. Deer heart taboo	-	-	-	-	-	-	-	°	°	°	°	°	°	-
363. To young	-	-	-	+	-	°	°	°	°	°	°	°	°	-
364. Liver taboo to young	-	-	-	+	-	-	-	°	°	°	°	°	°	-
365. Deer lung taboo to young	-	-	-	+	-	-	-	°	°	°	°	°	°	-
366. Lung eaten for strength	-	-	-	-	-	-	-	°	°	°	°	°	°	-
367. Bird eggs taboo to young	-	-	-	+	-	-	-	°	°	°	°	°	°	-
368. Scavenger eggs taboo	°	-	+	+	°	°	°	°	°	°	°	°	°	-
369. First kill taboo, if shot	°	+	+	+	+	°	°	°	°	°	°	°	°	-
369a. If trapped	-	-	+	+	+	°	°	°	°	°	°	°	°	-
370. To youth	+	+	+	+	+	°	°	°	°	°	°	°	°	-
371. To mother	+	+	+	+	+	°	°	°	°	°	°	°	°	-
372. To father	+	+	+	+	+	°	°	°	°	°	°	°	°	-
373. Mother washes boy before taboo lifted	-	-	-	-	-	-	-	°	°	°	°	°	°	-
374. After ceremony youth eats special part	-	+	+	+	+	°	°	°	°	°	°	°	°	-
375. First kill after childbirth taboo	-	+	+	+	+	°	°	°	°	°	°	°	°	-
376. To father	-	+	+	+	+	°	°	°	°	°	°	°	°	-
377. To mother	-	+	+	+	+	°	°	°	°	°	°	°	°	-
378. Hunter distributes game	+	°	+	+	+	°	°	°	°	°	°	°	°	-
379. To all village	+	-	-	-	-	-	-	-	°	°	°	°	°	-
379a. To anyone	+	+	+	+	+	°	°	°	°	°	°	°	°	-
380. To relatives	+	+	+	+	+	°	°	°	°	°	°	°	°	-
381. To mother-in-law	+	+	+	+	+	°	°	°	°	°	°	°	°	-
382. Hunter keeps all or any part	-	-	-	-	-	-	-	-	°	°	°	°	°	-
Miscellaneous Concepts														
*383. Intercourse avoided during hunting	-	-	-	-	-	-	-	-	-	°	°	°	°	-
383. 5 nights' continence	-	+	-	-	-	-	-	-	-	-	-	-	-	-
383a. 1 night's continence	-	-	-	-	-	-	-	-	-	-	-	-	-	-
*382. Smoking before hunt to aid luck	-	+	+	+	+	°	°	°	°	°	°	°	°	-
382. Smoking during hunt without special effect	+	+	+	+	+	°	°	°	°	°	°	°	°	-
383. Bathing before hunt: cold bath	+	+	+	-	-	-	-	-	°	°	°	°	°	-
384. Sweat bath	+	+	-	-	-	-	-	-	°	°	°	°	°	-
385. Talking during bath	+	-	-	-	-	-	-	-	°	°	°	°	°	-
386. Disposal of deer bones regulated	-	-	-	-	-	-	-	-	°	°	°	°	°	-
387. Kept from dogs	-	-	-	-	-	-	-	-	°	°	°	°	°	-

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